

The Christian Sun.

In Essentials—Unity, in Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

The Religious Sense.—The very best foundation of character is the deeply implanted "religious sense." The world's great and good have ever had their youthful days well seasoned with this sense. This explains why so many widow's sons have arisen to eminence and renown. The widowed mother's heart first of all led the son to a knowledge of God and a sense of religious obligation. Once this sense is implanted one no more shakes it off than one can lay aside seeing, hearing, tasting. To have this religious sense well inculcated is the richest legacy a child ever obtains of father or mother. In all his "free thought" and brave battles for liberty and democracy Thomas Jefferson never got over the fact that in early years he was trained and tutored by an humble and devout minister of the gospel. (Presidents Monroe and Jefferson were tutored, in their early years, by the same preacher who lived in the Monroe home and taught the Jefferson and Monroe boys between the years of twelve and sixteen.) The religious sense never forsook Jefferson and gave him poise, strength, stability for the great tasks appointed to him.

Because he was "rough, rugged, and ready," many have the notion that "Old Hickory" (Jackson) was a man without much regard for the religious training of childhood. How far of the mark such an idea is may be gained from this paragraph:

"It was within the walls of old Waxhaw church," says Howe's History of the Presbyterian Church, "that Mrs. Jackson presented her little son, Andrew, to God in baptism. And from Sabbath to Sabbath she took him to that church, in the hope that some day he would be a preacher of the gospel. To this early training may be ascribed the fact that in his varied and often turbulent life a sense of religion never forsook him. The family Bible, covered with checkered cloth, as his mother's was, lay on the stand at the Hermitage, where he ended his days, and died at last the death of a Christian, in the communion of the Church of his mother,

a member of the Presbyterian Church."

At the expiration of his two terms of office he retired in 1837 to the Hermitage, near Nashville, Tenn. In his home family prayers were always conducted by General Jackson himself, however numerous might be his guests. He read Scott's Family Bible through twice before he died. On Sunday, May 24, 1840, he partook of the communion. "Death," said he, "has no terrors for me. When I have suffered sufficiently the Lord will take me to Himself. But what are my sufferings compared with those of the Blessed Savior who died on the accursed tree for me? Mine are nothing."

Morality and Economy.—The United States Steel Corporation, some time since, gave an order that its two hundred and twenty-five thousand employes should, so far as possible, rest on the Sabbath day. Its mills and mines, and two thousand miles of railroad track, are closed down, as nearly as possible, one day in seven. The Corporation is claiming not so much adherence to a moral law as to an economic principle. It is the best economy, goes forth the decree, for man and beast and machinery to have some surcease of toil, one day's rest in seven.

The old economy was false. It taught that one man's gain was another's loss and that every principle of economy was based on man's greed and selfishness. We are learning a better economy than that. One man may win out in life without loss to any, but with gain and profit to all with whom he deals. A man may rise not by pushing others down, but by pulling others up as he goes up himself. All of which means that the best economy is the best morality, and that the laws of saving and making are not based on man's greed and selfishness, but upon man's energy, generosity and unselfishness. The decalogue was given not for man's impoverishment, but for his enrichment, and the "commandments" are not for any man's hurt, but for every man's help. As sure as Heaven is the world will learn this one day.

Back to the Farm.—Governor Hadley of Missouri need hardly raise the cry, "Back to the farm and plenty." His

Excellency will hardly go down to posterity as having headed that popular movement. Economic conditions, which no man can head or hinder, began the movement, and will carry it through. The high cost of living (where every thing is to buy as in town), rural free delivery, telephones, and rural trolley cars began the movement which will continue till normal conditions are restored. This good country of ours was too good and broad and generous and fertile to be deserted for teeming quarters and populous centers. The thing was abnormal. Man naturally seeks that which is conducive to ease, comfort, livelihood and happiness. The time had not come when the generosity of our fields should be ignored or neglected. And God's open country, with its fresh air, wholesome life, gracious favors and friendly bounty, invited and beckoned and wooed with a spirit and a charm not to be refused. Not the decree, nor the counsel of any high official is carrying men and families back to the farm, but that desire, universal in the human breast, to seek the best conditions and "to nestle near to nature's heart."

—Dover, Del., Urbana, Ill., Columbus and Troy, O., are the places now inviting and bidding for the next session of the American Christian Convention which meets in October. The last session of the Convention went to the West. Dover is centrally located, easy of access, is capable, enthusiastic, and worthy. That Albany, N. Y., has withdrawn, we put in our plea for Dover this time. Then back to the West next time, if need be.

England now has banks on wheels. In several of the manufacturing cities automobiles have been equipped with safes and go to the homes of savings-bank depositors to collect their deposits. In a number of New England cities savings banks employ collectors who make weekly calls and gather in the nickels and dimes after the manner of industrial insurance agents. A saving habit is the pathway to independence.

Dispatches received at Bombay tell of the drowning of Miss W. Williams and Howard Bishop, missionaries of the American Baptist Society, at Bulsar. Bishop was lost trying to save the young woman.

FROM THE FIELD.

Columbus, Ga., Letter.

The pulpit at Waverly Terrace was occupied the second Sunday instant by the pastor, Rev. H. W. Elder, who, we are informed, preached two most earnest, forceful sermons. One member was received into church. There was no preaching at this place the past Sabbath. The Sunday-school, however, was good for a summer day in southern Georgia, such as yesterday was. Forty-five were present.

Sunday was the writer's day at North Highlands. Notwithstanding the day was hot and the weather inclement, the attendance at S. S. and church was much better than usual. The S. S. enrolled several new scholars and some old ones who had been absent for quite a while were back in their places.

Revival services are in progress at Oak Grove Church this week, Rev. H. W. Elder pastor. This is the "annual meeting" and is always one of peculiar interest to the people of that community. It was our privilege to attend this meeting a year ago. That was a week most pleasantly spent in the Master's service.

This is just the beginning of the revival season among the Christians in the "Far South." Pastor and churches will be busily engaged now for two months or more, busy that Christians may be revived and refreshed and that sinners may be brought under the power of God and saved by His redeeming love. This is a time of special effort and, therefore, a time of special opportunity. When earnest, consecrated men and women are daily spending much time in prayer, as in the revival season, the indifferent church member and the unsaved should remember that unto them have come a few days of privilege, the like of which will certainly not return until another year has passed and possibly may not return at all. And the Christian should likewise bear in mind that special privileges are his also. To him is given the opportunity of drawing nearer Christ, of renewing his covenant with God, of having his heart-life deepened and purified and his spiritual vision made more clear. And, too, there will be some boy or girl, man or woman, seeking the way to the Master's feet. Such an one needs your help, a word of interest, a kind handshake, and an earnest prayer. Just a little personal effort on your part, Christians, may mean the salvation of a soul. But do not be content with a little effort. It may take much talking, working, walking, praying. Don't forget, my brother, that the protracted meeting at your church gives you special opportunities to do something, for the Lord's cause. Then

remember that opportunities bring obligation and responsibility. And the entire church needs to take part in this arduous but most glorious work. One can't do the work of two, neither can a few do the work of all. It is the whole business of the church and the business of the whole church to win souls for Jesus Christ. The church needs the best possible service of every member and every member needs to lend his best possible service to the church. God has a place for you. Find that place and fill it. God will help both in the finding and the filling. When you do your part, His part is already done. May the Lord grant unto us gracious seasons of refreshing as we shall wait in His presence during the summer meetings.

G. O. Lankford.

July 18, 1910.

Valley Letter.

The Young People's Convention of the Virginia Valley Central Conference was held at Antioch, July 14, 15, and 16. J. W. Tate welcomed the Convention to the church and community of Antioch, and Pres. J. C. Bradford responded on behalf of the Convention.

J. C. Bradford was reelected Pres.; W. C. Wampler was elected Vice Pres.; A. W. Andes, Asst. Sec.

Rev. W. T. Walters was elected to deliver the annual address next year with W. C. Wampler as alternate.

Report from the World's S. S. Convention was made by Rev. W. T. Walters, whose privilege it was to attend that Convention.

The Annual Address was delivered by Mrs. W. T. Walters, who also rendered a solo and several excellent recitations during the Convention.

The following subjects were discussed during the sitting of the Convention: "Methods of Securing and Holding Members"; "Christian Endeavor"; "Teacher Training"; "The Bible and the Child"; "The Home Department"; "Organized Classes"; "Temperance"; "Special Occasions"; "Cradle Roll"; "The Parent's Place in the S. S."; "Individuality and Heredity in the S. S." Many thoughtful and helpful suggestions were brought forth during the discussion of these subjects. Under the subject of "Temperance" the following resolution was adopted:

Resolved—That this Convention, by a standing vote, express its disapproval and condemnation of the legalized saloon in our midst, and invite the cooperation of all God's people, and those who have the welfare of our country at heart, to assist us by their voice and vote when the opportunity presents itself, in eradicating this great evil.

The pulpit was ably filled Thursday night by Rev. Edward French, and Friday night by Rev. W. T. Walters.

The printing of the Minutes of the Convention was left in the hands of the Executive Committee with instructions to have them printed as soon as possible, and forward them to the various churches for free distribution.

All were glad to have Dr. E. L. Moffitt present the last day of the Convention.

The Constitution was so amended that hereafter the first day's session will consist of a night session only.

The Convention adjourned to meet next year at Bethlehem on Wednesday, Thursday, and Friday including the second Thursday in June.

The representation and attendance at the Convention was not quite as large as could have been wished for, owing in part to the very wet season and consequent busy time with the farmers. But our humble judgment is that the Convention was, nevertheless, a good one, and that the results will be very apparent in our work. The Convention was rather more practical than idealistic, and should mark a distinct step forward in the cause of Christ and the work of the church in this part of the moral vineyard.

Now that the Convention is over we turn our attention toward the Annual Conference which is now less than a month off. On August 18th it is expected that delegates and visitors from all over the Conference, and elsewhere, will be assembled at New Hope for a three days' session of planning, deliberating, and gathering information and inspiration for the future. I wish I might have the attention of every church in the Conference. See that you are represented by your full number of delegates. See that they go in time to be present at the opening session the first day. And see that your report is there on time, and that it is correctly filled out in full. If you have not a secretary who will attend to this matter as it ought to be attended to elect one who will. We suffer sometimes in comparison with other Conferences and other denominations because church clerks do not fill out the church report blank properly.

We want the next Conference to be the best yet. We now have less than a month to prepare for it. Are the finances of the church in good shape? Are you praying for a good Conference? Are you planning to attend, and help while there?

Those coming over the B. & O. or the Southern will be met at Harrisonburg. Those coming over the N. and W. and over the C. and O. will be met at Keezletown. Write to Samuel Earman, Harris-

onburg, Va., R. F. D. No. 2, and tell him when and where to meet you.

Let us make this session of the Conference "the best yet."

A. W. Andes.

Harrisonburg, Va., July 21, 1910.

Young People's Convention.

After attending the Young People's Convention of the North Carolina and Virginia Christian Conference at Apple's Chapel July 12-14, we feel it would be selfish not to let others know how the Lord is blessing the efforts of those who are laboring in this part of His vineyard.

It was a good practical and spiritual Convention throughout. Those who prepared the program had not arranged for many cut-and-dried addresses, but endeavored to bring out the needs of all and to secure all help possible from all present. As to how well this was done, I will give the expressions of some of our ablest men. Mr. J. Van Carter, General Secretary, N. C. S. S. Association, who was present a day and a half, said: "You are having a great Convention. In its ideas and work done it is years in advance of most of the Conventions I attend." Uncle Wellons said, "I feel so much encouraged at the forward movement of the work. I think this the best session in the history of the Convention." Rev. L. I. Cox and Dr. J. U. Newman said "The dead has come to life."

While all the schools, Christian Endeavors etc. were not represented, we had a large delegation, an average of nearly two representatives from each school, besides the visitors. These will go back to their work with a larger vision in the Master's Kingdom. Almost every delegate present at the last session stood up and expressed their delight in being there and a determination to do greater work in their respective places.

Special features of the Convention that deserve emphasis were two addresses the first day. One by Mr. J. Van Carter on "The Effective Sunday School Worker"; and one by Rev. J. F. Morgan, President of Y. P. C. of the Western North Carolina Christian Conference, on "The Sunday School as a Character Builder." Both of these gentlemen are live wires in the work of the Master and they send out the current to all connected. On the second day Prof. W. A. Harper conducted two round tables, one on Teacher Training in the morning and one on Organized Class Work in the afternoon. On both subjects he is a specialist. He stood before that Convention and those present fired questions at him for nearly an hour each time in quick succession, and at the close we all felt we had a store of information and were better prepared to carry on those phases

of the work. On the last day Dr. J. U. Newman conducted an open parliament on the Christian Endeavor. In this he brought out every phase of the work so clearly that all were benefitted and filled with zeal to do more faithful work. The business of the Convention was transacted in harmony. A spirit of unity prevailed throughout, and all seemed to be working to the same great end, that they might advance the religion of our Lord and Master.

The following officers were elected for the ensuing year: Prof. W. P. Lawrence, President; Rev. W. L. Wells, 1st Vice President; Mr. D. W. Brown, 2nd Vice President; J. S. Truitt, Secretary; Mr. W. H. Honeycutt, Treasurer.

The next session will be held with the Sunday school and Christian Endeavor at Shallow Ford, Alamance County, N. C. Shallow Ford is one of our leading schools and is centrally located, near the railway, so it will be an ideal place for our next session.

The good people of Apple's Chapel certainly deserve thanks for the excellent manner in which they entertained the Convention. They were busy threshing wheat and plowing their crops, having been delayed so much by rain, but they threw open their homes and hearts and welcomed us with brotherly kindness.

May the Lord continue His blessings on the work of this Convention and that the enthusiasm generated there may go out through all the organizations represented, is our earnest desire and prayer.

J. S. Truitt.

Remembered Again.

On Tuesday afternoon, July 19, Deacon W. T. Beggs and Bro. James Bullard called to see the writer and their visit will not be forgotten. It is customary for a visitor to knock at the front door, but these brethren violated custom and stopped at the back gate and entered the house at the back door without any knock or signal. But we most willingly pardon the impropriety, for North Highlands Church had sent them on this mission and orders had to be obeyed. And I declare when these good brethren left, our pantry looked as if we intended going into the grocery business. They brought us flour, meal, meat, lard, coffee, sugar, salt, soda, syrup, Irish potatoes, rice, cereal, and "preacher's delight," (big fat frying-size chickens). So what is the use, Bro. Editor, for this writer to worry about the "High cost of living or the cost of high living?"

To those who remembered us in this substantial way, we feel profoundly grateful. May the Father's blessing be their daily portion.

G. O. Lankford.

THAT MIDDLE FIELD IN JAPAN.

By M. T. Morrill, Foreign Mission Sec'y.

When I spoke before the Southern Christian Convention, at Suffolk, Va., earlier in the season, I had occasion to explain the precarious condition of the Middle Field, in which the Frys are located as superintending missionaries. Several years ago, when they went back to Japan after their furlough, they settled in the city of Utsunomiya, an important provincial capital in a province of not far from one million people; and they were for some years the only Protestant missionaries in the whole province. As is usual, they established their residence in the main point, and then opened out stations which are visited as often as practicable by the missionary and a Japanese pastor. Some of the time Christian pastors have been maintained at the out stations, which are important and large county seat towns. Sunday-schools are conducted in the outposts, and churches organized as fast as possible. Promising conditions have been brought about in all the towns worked. But owing to financial stringency there are not so many workers in the Middle Field now as there were several years ago.

Taking advantage of the conditions, an independent missionary has been planning to post Christian pastors in the towns worked by us, in which case all the results would naturally flow to his mission, and nothing would be left for us but to withdraw and stake out work elsewhere. That course would be a pity, after all the work and money we have spent at the points involved. But we could hardly make protest, in face of the tremendous need and our own failure to evangelize the field.

One pastor in the south has it in mind to secure enough money from his church to maintain a Christian pastor in one town, and two more in Ohio have volunteered to attempt to do the same. That will be for the next year. If one or two more churches will do as much, we will be able to man and hold the middle field. It will require from \$150 to \$175 for each of the towns. And I can think of no more definite and Christian work than for churches to have pastors working on both sides of the world—one pastor in America and the other in Japan. We are threatened with loss if we do not make it possible to hold our present advantage.

Dayton, O. —

—During battle practice at Fort Monroe, Va., July 21, one of the big twelve-inch guns exploded, killing eleven soldiers and wounding several others. In the twinkling of an eye, eleven able-bodied and active men, without warning, hurled into eternity. Truly we know neither the day, nor the hour, nor the moment of our going.

ELON COLLEGE NOTES.

There was no preaching service here the fourth Sunday inasmuch as the pastors had been voted a vacation during the month of July. Regular prayer-meeting has, however, been kept up during the month.

Our village is one of the most delightful, restful places to be found anywhere. At least that is what our visitors say.

The vacation number of the College Bulletin was mailed to more than a thousand addresses last week. The office force is doing its best to answer correspondents and follow up the canvass of the professors. The prospect is bright and appears to be growing brighter. The friends of the College were never more active on its behalf and that means a prosperous session next year. A typical letter from students is after the fashion of this one: "I will bring my man with me when I come. I am working hard for a second."

The contributions to The Sun by Brothers Bryant, Harrell, and Newman in regard to the College have been much appreciated here. Such articles do great good and we should like to have more of them.

Uncle Wellons has been called by telegram to the bedside of his only living niece, Mrs. Frank Hitch, Norfolk, Va. He left for that city Saturday night.

Messrs. E. T. Hines and D. C. Holt were visitors here Saturday. Miss Ethel Clements, of the Department of Expression, spent last Wednesday here on her way to Jackson Springs, N. C., where she and Miss Alma Newman were to give a public recital. They are to visit several other points before returning here.

Misses Josie Pritchard, Chapel Hill, N. C., and Eula Long, Graham, N. C., visited their aunt, Mrs. Boone, Saturday and Sunday.

Misses Alene Patton and Myrtie Cox spent Sunday at Apple's Chapel. So did Rev. J. O. Cox, in the interest of The Sun, and Mr. Newton Apple.

Work on the new well is progressing very satisfactorily.

The children of the Oxford Orphan's Asylum visited the children of our Orphanage last Sunday.

Friends here are delighted to hear that Miss Ellen Watson, who is now at Tryon, is much improved.

Mr. J. C. McAdams goes to Creedmoor this week where he is to construct several large buildings.

The writer spent Sunday at Bethel Presbyterian Church at Children's Day exercises. He made an address in the afternoon and put in a few words for the College in South Guilford.

Miss Grace Aldridge is visiting her aunt, Mrs. W. P. Lawrence.

Misses Gertrude and Pretlo Brown will leave this week for an extended visit to friends and relatives in Randolph County.

Elon people are sorry to learn of the sickness of diphtheria of Miss Lottie Lee Jones, second daughter of Miss Sadie Jones, who is visiting in Wake County.

W. A. Harper.

MISSIONS IN THE HOMELAND.*

First we will notice the great need of mission work among the immigrants who are flooding our country at the rate of a million a year. What does a million immigrants a year mean to us? A million opportunities, a million obligations. At present one in every eighty persons in the entire United States has arrived from foreign shores within twelve months. "Like a mighty stream, it finds its source in a hundred rivulets." It is a march the like of which the world has never seen. It is a vast procession of varied humanity of all religions and beliefs.

Think of the living stream pouring into America through the raceway of Ellis Island. There is no such sight to be seen elsewhere on earth. Suppose for a moment that all the immigrants of 1909 came in by that wide open way as eight-tenths of them actually did. If your station had been by that gateway where you could watch the human tide flowing through, and if the stream had been steady on every day of the 365, you would have seen more than 2,800 living beings—men, women, children—of almost every conceivable condition, except that of wealth or eminence, pass every day from the examination "pens" into the liberty of American opportunity. The number did reach as high as 11,000 in a single day. These immigrants were from almost every country on the globe.

The personal inquiry for each one to make is: "As an American and a Christian, have these facts any special message for me, and have I any direct responsibility in relation to them?"

Through immigration, the United States is in a unique sense the most foreign country and the greatest mission field on the globe. All nations have here their representatives, gathered by a divine ordering within easy reach of the Gospel. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of obligation. We have been slow in fulfilling His command, "Go ye into all the world and

preach my Gospel." Now he is bringing them from all the world to our own shores, and still He says, "Preach my gospel to every creature." No such opportunity ever came to a nation before. The Christian Church must seize the opportunity or sink into deserved decay. Only a missionary church can save the world or justify its own existence. We sometimes boast of Christian America. Shall it be kept Christian? That depends upon what American Christians do. Few of the immigrants are evangelical in religion. They know nothing of our gospel and little or nothing of the Bible. We must Americanize, civilize, and Christianize them or they'll be the ruin of our country. What say you? Shall it be Alien or American?

Next we might consider the Indians, the people who inhabited this country before the white man came, whose hunting grounds we ruined, whose primitive life we obliterated. While the attention of the white man was on the whole benevolent, yet the Indians did not see it that way. The early settlers only asked for living room and made a treaty which provided hunting grounds and wide domain for the Indian where he might live unmolested. But the early settlers little dreamed of the largeness of his future. In course of time the increased population overflowed the Indian frontier. Treaty after treaty was broken. Every time the Indian was moved on and every move might not that have been the last. The government has sought to deal justly with the Indian tribes in their several treaties which have pledged them undisturbed possession for given lands forever, but because of the rapid development of the country every few years have witnessed the revision of these treaties. While a majority have consented to these new treaties, quite a number protested against the greed of the white man. Often pathetic scenes have attended change of lands as the aged Indians have passionately kissed the soil which they were leaving forever. It is not strange if the Indians have little respect for the religion of their enemies and pursuers. Our treatment of them as a nation will always be a hindering cause to our religious work among them. The present number of Indians, exclusive of Alaska, is from 250,000 to 300,000. (5,500 of these live in New York, 67,000 in Indian Territory, 35,000 in North Carolina, 125,000 on Reservations, 10,000 in New Mexico, 400 are prisoners of war, 200 in prison.) About one-half of the Indians are on Reservations, land set apart for the exclusive use of the Indians. These Reservations are not fitted for agriculture. The inhabitants have therefore to be fed by the government. This is a vic-

ious system. It breeds laziness and incapacity. The Indian by such a system never can be taught to become a self-respecting and self-supporting citizen, but of late years the government provides that the Indian as rapidly as possible shall pass from the government tutelage and be placed like every other citizen, face to face with nature and there carve his own destiny. The law now provides that Indians are to receive allotments of land of 160 acres each. As soon as any show ability to manage their own affairs they receive titles to the land.

Government education for the Indian began by an appropriation of \$20,000 in 1877. The yearly amount is now nearly \$4,000,000. But it is not enough to make the Indians owners of their lands and teach them to till the soil, to teach the laws of health and sanitation. This is simply to civilize them. Our duty is to do more—we must Christianize them. Our Lord was more than the good Physician; He was the Savior of men. The Indian must know of a revealed religion and not simply the religion of nature. He must learn of the Holy Spirit, and not alone of the Great Spirit. The Indians respond to a gospel of sympathy and love. They are accessible. Will we send them the gospel? We took their hunting grounds, now it behooves us to give them something of far greater value to them than land. We must give them the Gospel of Jesus Christ.

Now we wish to speak of the work among our own people, in whose veins flows the pure Anglo-Saxon blood. We of the East scarcely realize the rapidly increasing growth of Mormonism. Mormons in Utah and elsewhere number probably about 250,000. They have 2,300 missionaries. They aim to have two missionaries in every county in the United States.

Mormonism is non-American. Nothing is more opposed to Christianity. They push into newly reclaimed sections with their church. The Christian church must be alert and aggressive. It is high time for us to awake to our neglect.

There are also great fields for mission work among the mountaineers of our country. These people are the purest American stock in our land. While in their desperate struggle for a bare existence in these mountain regions civilization seems to have passed them by, and they are living nearly a hundred years behind the times. We find just such conditions at our very doors, in the mountains of Western N. C. Nature has done her duty towards beautifying this part of our beloved State. Are we doing ours towards Christianizing it? I have never known people who appealed

to me more than these mountaineers. Living out their lives so far removed from the advantages which we enjoy,—spending their lives in ignorance—yes, ignorance of the God who died to save them! Let us lend a hand to save them. They respond quickly to the gospel message, and make the best of citizens.

When we remember that only one-third of the world is saved it is only partly our fault: but because only one-third of America is saved is supremely our fault. Life is fleeting and soon we must go to give an account of the years that were given us to use in the Master's service. What is my part, what is your part in the evangelization of the world in this generation?

Save America and you save the world.

*Read by Miss Etta Auman at New Center and Christian Union on the 4th Sunday in June, and published by request.

COMMON THINGS AND THE SPIRITUAL LIFE.

We are apt to imagine that the highest life cannot be awakened and ministered unto except by wonderful things and extraordinary teachers. Miracles are not to be despised. Teachers of great genius and great learning deserve our respect. God hath highly honored them. But He has also highly honored common things and common people, making them the instruments of His power and messengers of His grace.

Note the value of common things in nature. Salt is common. It is so abundant that everyone may have a little. The sea and the earth are full of it. So common and cheap is this plebeian commodity that it is found on the tables of the poor as well as the rich. Kings cannot do without it, and beggars can easily obtain it. Yet it is worth more to man than all the gold and silver.

Dirt is common, so common that it is often thought to be a nuisance. It soils the fine carriages of the rich, the books, the pictures, the furniture, the hands and faces and garments of all. A large part of the time of some people must be given to washing and cleaning and scrubbing. Some thoughtlessly wish there were no such thing as dirt in the world. But stop a moment. Then there would be no world, for the world is made out of dirt, and so are we all. This same dirt, by the mysterious chemistry of nature, makes our corn and wheat, our meat and bread, our roses and lilies. The dirt which so many despise is more valuable to man than diamonds.

Birds are common, but if one will make a study of the birds of his own neighborhood, and go forth into the fields and

woods some fine spring morning, paying strict attention to what he sees and hears, his soul will take wing and soar and sing with the birds, feeling that they are his near and dear kindred. The same is true of flowers and stars. All common, but all wonderful.

How much do common things minister to our happiness. We all know how eagerly men and women grasp after great things, unusual things, extraordinary things, costly things, believing that happiness is found in them. But the means of happiness, so far as this world is concerned, are nearer at hand. Health, sight, hearing, the power of speech, memory, imagination, the power to think and the power to love—all these are common. They cost nothing. Yet who would exchange one of these common blessings for all the pleasure yachts, automobiles, fine mansions, costly raiment and costly dinners in the world?

The poets have chosen common things for themes of some of their most touching songs. How sweetly Burns sings of the mouse, the wounded hare, and the mountain daisy. How beautifully Whittier sings of the barefoot boy. How charmingly Lowell sings of the dandelion. How divinely Shelley sings of the sky-lark. How is it that such common things make such sweet music? It is because poetry, beauty, music are found in the meanest things, and where poetry, music and beauty are, there God is.

It is but a step from common things to common people. Flippant speeches have been made about common people by men and women who regarded themselves as uncommon. But the common people are in the majority and they contribute the best element to social life. Out from their ranks have come many of the princes of the people. The names of celebrated farmers, shoemakers, blacksmiths, weavers, miners and laborers who have done more for the intellectual, financial and moral improvement of men than all the kings, are legion. A mother in New England, who never saw a railroad or telegraph or steamship, who never saw a college and was always poor and pinched with need, put her eleven children thru' a good university, saw one of them sent to the United States Senate, another chosen governor of the State in which she lived, another an honored judge, another a trusted banker and all of them respectable and influential citizens. The principles which she implanted in their minds in youth and the power of her influence made them noble. Hers was a commonplace life, but she deserves a place among the greatest and best of men and women.

"Things which are despised," says the apostle. We often despise things and
(Continued on page sixteen.)

NEW CHURCH AT ETHER—URGENT CALL.

The marked progress of the village of Ether, N. C., on the Aberdeen and Ashboro Railway within the past few years calls forth the admiration of every visitor who appreciates progress in civilization and enlightenment. Not many years ago only one or two men in the town were opposed to whiskey. These few opponents of intemperance stood firm in their convictions, however, worked for better schools and lived for the church. In those former years there were scarcely any school advantages worthy the name, and intoxicated men were frequently seen on the streets. A great change has come. There is now a sober, industrious citizenship, a number of handsome residences, prosperous manufacturing industries and mercantile establishments. An excellent high school is conducted in an attractive, ample school building. The latest blessing for the town, however, is the undertaking to establish a church. The prime movers in this great progress of the community are members of the Christian Church, Bro. Hiram Freeman being among the leaders. Ministers of different denominations have been preaching in the school building for several years, among them ministers of the Christian Church. Last fall when Revs. S. B. Klapp and J. F. Morgan took up the joint pastorate of a number of churches, the appointment at Ether was included. Although there is no church organization here yet the interest in establishing a church is remarkable. Rev. S. B. Klapp undertook some months ago to organize this interest into an effort to erect a house of worship. I was greatly and agreeably surprised to find a handsome church nearing completion. The main auditorium 32x44 feet, vaulted ceiling, is to be comfortably seated and furnished. Then there is a recess pulpit, three Sunday-school rooms which are so arranged as to be easily thrown open, adding considerable seating capacity to the main auditorium. Above the vestibule is a steeple of attractive architecture. The entire structure makes a handsome appearance and would be a credit to a city of five thousand people. The first service is planned to be held fifth Sunday in July and the meeting is to be continued during the following week or so long as the interest may justify. It is the purpose to organize a church at the close of this meeting. Now, Rev. S. B. Klapp, and the members of the Christian Church who live in Ether have become responsible for this great work. The financial burden is heavy. To build a church worth three or four thousand dollars and pay for all except \$750 even before an organization is effected is a re-

markable showing. Now, if ever any brethren deserved help, these Ether brethren deserve it. A hundred persons from all over the Southern Christian Convention sending \$5.00 each would raise \$500 of the \$750 yet needed. Can you be one of that one hundred? The Ether brethren can on a last hard pull, raise the balance of \$250. Send your check before July 30 to Mr. Hiram Freeman, Treas., Ether, N. C.

W. P. Lawrence.

COLLEGE versus UNIVERSITY.

A great many young people are unwittingly led to go to a university for their undergraduate work instead of to a college, because they feel that they will thus get superior instruction and better advantages. They think it will sound better to be called a graduate from a university than to be called a graduate from a college. An unfortunate error underlies all this course of reasoning. There are but a very few real universities in the United States. They are justly renowned and other institutions seeking the same renown, tho not meriting it, have been led by the eclat of a high-sounding name to call themselves universities without due regard to their deserts. A university is a place where all branches of knowledge may be studied at first hand; it is not a College plus a law and a medical and pharmacy department. It has all this, but these are its appendages—it is far more than these.

In the second place, all true universities make a distinction between the College department which they maintain and their various graduate and professional schools. In these institutions, a graduate with a bachelor's degree is not reckoned as a university graduate at all, but as a College graduate. Yale College, for instance confers the A. B. and B. S. degrees, but Yale University the M. A., M. S., Ph. D., M. D., B. D., and other professional degrees. In other words you cannot go to a university proper nor be counted a student in such an institution until you have graduated from a College, be it a College department of a real university, or of a so-called university, of a real College, which does not attempt professional work at all.

In the third place, the laxity and the absence of discipline which obtain in a real university are aped also by the so-called university and have proved disastrous to the moral life of many immature young men. Parents cannot be too cautious with respect to a matter so vital to their children's success in life nor can the young people themselves afford to be led away by the consideration of a big name and thus be induced to subject themselves to conditions which may

bring their fortunes to irreparable wreck and ruin. The College, the small College, where the personal touch between the teacher and pupil is a constant quantity and a vitalizing, quickening power, is certainly the proper place for undergraduate study. After the character is firmly knit and the life deeply grounded on the solid rock of Christian manhood, and the university may be sought with profit and without serious fear of its adverse moral influences. The College is for education and character development; the university for professional training and narrow specialization. To begin the development of the educated man or woman in the university is like standing a pyramid on its apex. Thoughtful parents will not do it. They risk too much.

Those who are deeply concerned about the real thing in education—in character building, will find such an institution producing this product in Elon College, an institution which, as one distinguished educator expressed it, has "sprung up as if by magic, a noble and blessed institution of higher learning." For full particulars and catalogue, address

W. A. Harper, Dean,

Elon College, N. C.

SOME BEAUTIES OF RELIGION.

Nearly all of us can see the value and necessity of religion, but how few of us can appreciate its beauty. To multitudes it appears to be the opposite of beautiful. It is disagreeable, irksome, repulsive. Many of those who do not reject it altogether receive no comfort from it. So men regarded Jesus. He was the fairest among ten thousand, the one altogether lovely; yet when He came men saw no beauty in Him that they should desire Him. They derided Him, despised and rejected Him. They now treat His religion in a similar way.

The beauty of the religion of Christ is manifest in the character of the man who chooses it for his portion. It is an inner beauty. Beautiful thoughts, beautiful aspirations, beautiful hopes, beautiful virtues are here. It is the beauty of love. Human love is beautiful, more beautiful than the morning. Religion is love, sweeter than a mother's love. It is the love of God shed abroad in the heart by the Holy Ghost. It is the beauty of truth, the beauty of righteousness, the beauty of joy and peace. It is the beauty of symmetry. The Christian character is not one-sided. It is well-rounded, complete. Every virtue that can enter into the moral and spiritual constitution of a complete man is there. It is the beauty of poetry. It is not easy to tell exactly how it is that poetry is beautiful. Perhaps no

one can explain the philosophy of the beauty of poetry, but the man who can not feel the beauty of a fine poem is to be pitied. The Christian is one of God's poems. He has written His poetry in the skies and in the earth and sea. He is still writing poetry. There is no such poetry as that of a genuine Christian character. It is the beauty of life. Life is sweet; life is beautiful. In the spring of the year, when life is bursting forth from every tree, every shrub, and every plant, all nature is clothed with beauty. The Christian religion is not merely a creed, of a bundle of ceremonies, or a profession, but a life. Let no one be content with a mere form of religion, for then he will never see its real beauty. As one can feel physical life throbbing through his nerves, so the Christian can feel spiritual life palpitating within. The most beautiful life of all is the life of God in the soul of man.

The beauty of religion is manifest in the good works of those who make it their choice. Inward beauty will come to the surface. Let no one imagine that he possesses the beauty of holiness in his heart when his outer life is marred by worldliness, selfishness and wickedness. So soon as the seed of religion is planted in the heart it will begin to grow and blossom in works of mercy and charity and goodness.

Religion beautifies everything it touches. Like salt it imparts its savor to everything with which it comes in contact. Like leaven it leavens the whole lump. It makes youth beautiful. Some think youth is beautiful in itself, and that its charms cannot be enhanced by religion. This is an error. We have seen many youths who were repulsive, because they had forgotten God. The glory of youth is its simple faith in the living God. Religion makes old age beautiful. It has been said that old age, the opposite of youth, is hopelessly ugly, and that there is no remedy for the wrinkles and decay of age. This also is an error. Old age without God and hope is, indeed, pitiable, but the hoary head is a crown of glory if it be found in the way of righteousness. Religion beautifies business. There is much in business life and business customs, as we see them, which is unlovely, all because God has been excluded. One may as well try to exclude God from his religion as from his business. Religion beautifies politics. Is it possible to make politics beautiful? Have we not been told that one must keep out of politics if he would escape contamination? But there are good men in politics, and they are doing a good work

for the country and the cities. When politicians acknowledge the authority of God and serve Him in public life, politics will be as beautiful as religion.

Religion makes affliction beautiful. Our God giveth songs in the night. Some of the sweetest songs of the Church were written by men and women who were wading through deep sorrow, and the music is all the sweeter for the tremolo of a broken heart. Religion makes death beautiful. Death is loathsome, terrible. We shrink from it and would abolish it if we could. Well, "Jesus Christ hath abolished death." We have heard singing in the room where the monster death had entered, and with icy fingers was feeling for the heart-strings of his victim. We have heard singing by the open grave. We have known dying men to look through the vale and catch a glimpse of the Holy City on the other shore. Then death lost all its terrors, and instead of being loathsome and dreadful, it was the gate which opened out upon the happy scenes beyond the skies where the children of God are gathering home. "He will beautify the meek with salvation." —N. Y. Christian Advocate.

THE BIBLE.

When will they quit tinkering with it? We are informed by The Philadelphia Press that thirty eminent American scholars have been meeting at Princeton University in the past week in conference over the text of a revised edition of the English Bible. They represent the leading divinity schools and universities of the United States and Canada. Their task does not look toward a new translation, but rather to a revision of the Authorized Version. For nearly three hundred years the so-called King James edition has held its primacy. In turn it was based upon the Coverdale and earlier translations. So far as possible it retained Coverdale's phraseology; but the translators collectively brought literary genius of the highest order to bear upon their task of giving English expression to the Hebrew Scriptures and the Greek New Testament. The Press very properly holds that opinions will differ in regard to the desirability of any such revision, however conservative it may be. There are those who will feel the reviewers are tampering with the greatest monument of English literature. The answer to this is that the older version will remain in the hands of those who prefer it; that the Bible is more than a literature, being the repository of revealed religion, and that its primary purpose is not literary gratification, but ethical and spiritual teaching and improvement. This primary purpose is best served by em-

ploying language thoroughly "understood of the people," to employ an archaic locution which would illustrate the sort of word and phrase to be reviewed. The three hundredth anniversary of the Authorized Version is to be celebrated next May. The occasion will be marked by the issue of the new edition revised by American and English scholars under the auspices of Oxford University. This revision is pure literary. While the English Bible has been more influential than anything else in giving fixity to the language, many changes in grammatical usage and in the meaning of words in common use have crept into common speech in three centuries. The scholars now in conference have been at work on conservative lines to make the language of the Bible conform to the usage of today. Wouldn't it be better to make the usages of the day conform to the Bible of old? To our way of thinking there is no "eminent scholar," American or otherwise, who has the divine right to altar a single expression, or change a single meaning in the Inspired Word.—Charlotte Evening Chronicle.

NOTICE.

The Virginia Valley Central Conference will meet at New Hope Christian Church, Roekingham Co., Va., Thursday before the third Sunday in August at ten o'clock.

Those coming over the B. and O. and Southern R. R. will get off train at Harrisonburg, Va., and those coming over the C. & W. R. R. will get off at Keezletown, Va.

Write to Samuel Earman or J. R. Liskey, Harrisonburg, Va., Route 2, and tell when you expect to reach either place mentioned so they can provide conveyance for you.

A. P. Liskey, Secretary.

HEAVEN.

A definition of heaven is given by Rev. Dr. Henry Van Dyke as follows: "Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the streets who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph—it is life. It is love; it is tireless work—faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ today, tomorrow, and the day after, through prayer and right living."

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

FORGIVING.

“If you forgive men their trespasses, your heavenly Father will also forgive you.”—Matt. 6:14. (Golden Text for Sunday, July 31.)

To forgive an offending brother is a Christian grace plainly taught and vigorously enjoined in God's Word again and again. In the lesson the thought and manner of forgiveness are so clearly set forth that one cannot mistake the teaching thereof. The teaching is to forgive an indefinite number of times.

There are in the world professing Christians who do not want to forgive even one offense. More than this in truth, there are those who will seek for an offense against you which you never thought of nor intended as an offense, and will hold that one imaginary offense against you to the exclusion of all else you may do or say, and will not forgive you. Think of the contrast in character and disposition between a person like that and the person whom Christ pictures in the Lesson. With a Bible in their hands which teaches so directly and forcefully the beautiful spirit of forgiveness, and that it is one's duty to forgive again and again, is it not strange indeed that professing Christians and readers of the Bible will hold resentment, harbor an offense (real or imaginary) and cultivate the wicked spirit of unforgiveness? Yet such is the case. It would seem that this is one Christian grace about which there should be no question; when in truth it is the one over which about as many seem to stumble as any other taught in the Word.

How different the world about us would be if we would look at the virtues of others and magnify them, instead of looking at the vices and enlarging upon

them. Nor is this condoning or compromising with sin and evil. That you magnify a brother's virtues does not signify that you have fallen in with his vices. That you forgive a man's transgression does not signify that you are guilty of that transgression. If a brother has transgressed the Word teaches to help that brother up from that transgression by forgiving him for it: not push him down and hold him down beneath it that its shame may overpower him and its degradation obscure him. It is the part of every Christian to help every other Christian up, not to push or to pull any one down to the very last degree.

Did you know that all faults are magnified, all offenses and transgressions inflated and enlarged, by repeated looking at them and thinking about them? Well, they are. Lodge in your heart a transgression, real or imaginary, against one. Think of that transgression daily. Turn it over in your mind repeatedly. Meditate upon its phases and features often. Soon that mole-hill has grown into a mountain. It has grown from a mite to a great heap. Your mind and heart, not the transgressor's conduct, has supplied the fertility and the moisture by which the thing has grown. Your imagination has driven the deed of transgression to undue and abnormal proportions. If you would have your transgressions forgiven then forgive those who have transgressed against you. This is Lord Christ's teaching.

THE ART OF LETTING-GO.

What to seize upon and carry with us, and then, what to let go and leave behind us, are questions of life and character. We judge one by what one deems worth while. We seek the company and companionship of those who have let go the things we do not admire and appreciate.

In this journey of life, this pilgrimage of progress we are upon, what shall we let go? We cannot carry everything we find or touch or see about us. What shall we leave behind?

In the broadest and deepest sense we might as well leave behind all things which we cannot carry into eternity. For, why be encumbered with the things we shall, at best, soon shake off? We are going up the hill and over the hard places now. Why hinder the difficult journey, impede the slow progress, with impedimenta that must be laid aside ere the march is finished, the battle fought or the victory is won? Such as these: We shall not carry with us into that far country, Pretence, Deceit, Envy, Malice, Worry, Self-seeking. We might

as well let go the shams, the bickerings and back-bitings, the petty jealousies, the inflated envyings, the wearing worries, the wasting and wicked selfishness. These we shall never carry with us into the eternal years, into that eternal life for which we are now making ready.

In the eternal life, in the years, those endless years yet to be, we are to see, behold, and be surrounded by only that which is Good, True, Beautiful. We are making ready now for those surroundings. We are preparing our faculties and capacities for their enjoyment. Would we better not let go all that would hinder our development toward their enjoyment, our progress toward their attainment? If we are to meet Truth one day and know and live with it, would we better not lay aside error, falsehood, pretence? If we are to come face to face with, and be a part of the Good one day, would we better not seek here and now to lay aside, shake off, let go, the Bad, the low, the mean, the base and the vulgar? If we are one day to see, dwell upon and live surrounded by the Beautiful, would we best not here and now lay aside the ugly, the vile, the uncouth, the unseemly and the degrading?

In Jesus the Christ is richness, fullness, freedom, life and love. If we are to spend the eternal years in His glorious and hallowed presence would we better not let go here and now those things which do not enrich the life and do not make it here and now full and free and rich and good?

THE LIFE OF REV. JAMES O'KELLEY AND THE EARLY HISTORY OF THE CHRISTIAN CHURCH.

Mr. W. E. McClenny, of Suffolk, Va., has rendered his Church and the reading public, a very distinct and a most valuable service. He has done that which, for some strange and unaccountable reason, has been for quite a hundred years neglected. For a period of nearly ten years Mr. McClenny has been collecting and collating material for the really great work which he now offers the public under the title above given. The work is truly a history. It covers 253 pages and contains a fund of facts, data and information about O'Kelly and the Christian Church not to be obtained from any other source whatsoever. One who reads this history will certainly put himself in possession of the very best there is to be had, the fairest and most reliable, regarding the life and character of O'Kelly, and will certainly gain a conception of our beginnings as a people not to be obtained elsewhere. Mr. McClenny has labored faithfully, untiringly

ingly, unceasingly, and his pen has told in graphic manner a story that every member of our Christian Churches should read and catch the spirit of.

The Church certainly owes McClenny a debt of gratitude it will never pay. He has rendered invaluable service, and one which will be recognized and appreciated more and more as the years go by. Rev. W. W. Staley, D. D., contributes the Introduction which really introduces and awakens attention in a wholesome manner to what the succeeding pages are to reveal. The book is illustrated by appropriate views, which lends interest, and is handsomely printed on the best paper from large and readable type, and is handsomely bound in cloth. The book is on sale at The Christian Sun office, Elon College, N. C., or can be obtained of W. E. McClenny, Suffolk, Va., for \$1.50 the copy postpaid. We predict that the book will have rapid sale and wide reading.

SUFFOLK LETTER.

On the evening of July 7, 1910, Mr. Milton P. Elliott, formerly of Mackie's Ferry, N. C., but now of Suffolk, led to the marriage altar, in the Suffolk Christian Church, one of her members, Miss Rosa M. Bruse, only daughter of Mr. and Mrs. B. M. Bruce. The church was decorated with palms, ferns, carnations, and ivy, and brilliantly lighted by electric lamps and candles.

Just before the bridal party entered the church, Mrs. Sankey Bacon of Washington, D. C., sang "O Perfect Love"; and as the bridal party entered, the choir, assisted by the choir of the Episcopal Church, rendered Lohengrin's "Bridal Chorus." Prof. A. M. Wilber presided at the organ.

The groom's brother, William D. Elliott of New Jersey, was best man, and the bride's cousin, Mrs. J. Calvin Little, of Annapolis, Md., was matron of honor.

The bridal party left the church under the strains of Mendelssohn's "Wedding March."

The bridal tour includes northern cities and Canada, and they will reside in Suffolk.

Many out-of-town guests honored the occasion, and a prenuptial reception at the home of the bride's parents was a pleasant social occasion.

So much is being written, in recent years, of the failure of marriage and divorce, that I have run over my record as a minister. Within twenty-four years I have married 222 couples. So far as I know only **one couple** out of that number has separated, except by death, and that single one was illegal and, therefore, not marriage. The young

man had a wife in another State, and went to the penitentiary for bigamy. The young woman was ignorant of this fact till after the marriage.

I feel thankful that those I have married have been comparatively free from this modern curse.

"Marriage is honorable in all" and the marriage "tie" is the only "bond" that can hold human society together for the good of the race. It involves all other relations and can be made the means not only of social happiness but of religious usefulness. There is no higher institution than the home and no more sacred human relation than that of marriage. When the fires go out on the marriage altar the nation may take down its stars and stripes. The State rests on the home and the home rests on marriage.

I do not render any service more solemn and none sweeter than that service which unites two lives in love, purpose, and destiny; and that service is best when Christian lives unite to serve God.

W. W. Staley.

NORFOLK LETTER.

The E. Va. Sunday School Convention has come and gone. We enjoyed having those who compose its membership with us in our churches, in our city and in our homes. It was largely attended, the program was carried out almost without exception to the very letter. Mr. C. W. Baines, of Newport News, one of the foremost Sunday school workers of the State, was present and added to the interest of the Convention by one or more of his fine addresses each day. I will not attempt to tell of the many things going to make up the Convention. I will leave that for other and more able pens than mine.

Rev. H. E. Rountree, the efficient Cor. Sec., remained over and preached for Bro. Hanson at the 3rd church at 11 o'clock yesterday. He preached a strong sermon which was very much enjoyed on the subject, "The Image of God in Man."

Miss Marshall, of Crittendon, sang very effectively a solo, "A Dream of Paradise," at the morning service.

Mr. S. M. Atkinson was also with us Sunday and presented the claims of The Sun and McClenny's new book.

Mr. J. L. Rogers and family will leave Friday for their old home in Ga. on a visit of some weeks. They will be missed from their places in the Sunday school, church, and choir, for they are among the most faithful ones we have.

At the home of Mrs. J. B. Famrey, Pres. of the Ladies' Aid Society, Tuesday evening, the ladies will give a re-

ception to the members of the church and congregation in honor of Bro. Hanson and wife.

Bro. Hanson preached to I think the largest congregation we've had since he has been here, Sunday evening, on the first of his series of sermons on "The Peacemakers."

Sunday school was good—98 present. The Men's Class held a meeting Sunday evening at 7:15 and perfected their organization. They selected as a name, "Brotherhood Class," and as a motto: "Be a **cog**, not a **clog**."

Rev. H. E. Rountree preached at night for Bro. Harrell and his people at Portsmouth.

Rev. H. E. Rountree preached at night for Bro. Harrell and his people at Portsmouth Echoes" that were very helpful and enjoyed.

Bro. Howsare gave the last of his series of illustrated lectures on Palestine. They were helpful and much enjoyed. Bro. Howsare thinks his congregation was at least double the usual size last night.

J. W. Manning.

—Next session of the American Christian Convention: Troy, Ohio, October 20-27.

—A card from Rev. J. F. Barnett, Sec., says that the Convention goes to Troy, Ohio. Time October 20-27.

—We hear nothing but good reports of the Eastern Va. Sunday-school Convention which met with Memorial Temple, Norfolk, last week. The session was practical and will result in good. We hope to give full report of the meeting next week.

—We note from the Fulton Republican of McConnellsburg, Pa., that Mr. J. Willis Barney, who graduated from Elon at the recent commencement, has been elected principal of the Broad Top High School, Defiance, Pa., at a salary of \$90 per month, term to begin Aug. 29th and continue nine months. Mr. Barney is a man of merit, scholarship and ability, and has had successful experience as teacher already.

—Herald of Gospel Liberty, July 21:

"Rev. J. W. Bolton, Greensboro, N. C., has notified the Ministerial Committee of the Greensboro Christian Church, in which he is now serving as pastor the second year, that he will not serve another year. This gives our pastorless churches another chance to secure a pastor. Bro. Bolton has served churches in Michigan and the Middle West. He is open to engagement and prefers the Middle West as a field. He has done a good work in other fields, and this of itself is a commendation to churches needing a pastor."

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward, 1,321.25

Dues.

Mary Lee Foster \$.10
James L. Foster, Jr.10
Mary Ida Harrell05
Nannie Benton10

Monthly S. S. Offerings.

Auburn, N. C.31
Spring Hill, Va. 3.00
Wentworth, N. C. 2.28
Rosemont, Va. 1.21
Berea (Nan'sd), Va. 7.48
Graham, N. C., 4 mos. 4.00
Youngsville, N. C.60

Special Offering.

F. M. Carlton Durham, 6.50
William Hill Kirby 20.00
Sale of milk05
Susie Park25
Charlie Park10
Sale of pictures by
Mary Ida Harrell 1.00
Mrs. J. H. Massey 5.00
E. B. Hunter 1.00
Mrs. Breedlove 1.00
J. R. S. Atkins 1.00
Mrs. E. B. Hunter50
T. B. Hunter25
D. W. Parish50
J. R. Herndon50

Amt. 27th week 59.88

Total \$1,380.53

Day Spent at Thomasville Baptist Orphanage.

Elon College, N. C., July 20, 1910.

My Dear Children:

Having long desired to see this splendid institution, and an opportunity coming in the way of a Sunday-school excursion run by the people of the Baptist S. S. of Burlington, N. C., the trip to cost only a dollar, I hurriedly prepared and was at the depot in time to board the train last Wednesday morning, so glad that the chance was mine to spend a day with the Orphans at Thomasville.

Arriving at 10:20, the crowd, there being nearly 300 people, began at once to take possession of the grounds. Mr. Kesler, Mr. Johnson, Teachers and Matrons, made a glad welcome for all, opening their homes for our inspection and giving all the information necessary to interested and inquiring minds like mine

who were there for inspiration and instruction. Mrs. Huett and Miss Staton, matrons of the sewing rooms, and Mr. A. Johnson, were especially nice to me in showing the buildings.

We think here, in our own family of 36 children, that appetites are pretty keen to consume a barrel of flour a week, but there it takes one barrel a day and the cost of living is about \$100 per day. Three thousand dollars a month, friends, what do you think of that! There is no Orphanage in the South, but one in Texas, larger than this at Thomasville. Nearly 400 children are cared for, and pressing applications coming in every day—but they are crowded now almost beyond their capacity and have to place from 40 to 50 children in a cottage where there should be only 25.

There are ten separate families living in these cottage homes, but all go to the same dining hall with the exception of the two nursery cottages for small boys and girls. These have their kitchen and dining room at the home. Each cottage is preside over by a teacher and a matron, and one of the ladies told me they never locked their front doors, and only closed them to keep out dogs.

These 400 children (all that are large enough) are busy all the time—the printing office, shoe shop (where they turn out a thousand pairs of shoes a year), the laundry, the dairy, the farm, the truck patches, the cooking and the sewing furnish employment for busy hands. Even the handsome infirmary was built for \$12,000, only half the amount it would have cost but for the free labor of willing hands. This building built by the women of the State and known as the "Woman's building" deserves special mention. It is three stories high and splendidly equipped with all modern conveniences. It has sun parlors and every comfort for the sick child. A regular nurse and physician are employed and every attention is given those who need it. As there are so many children, patients are there nearly all the time; and as boys are boys the world over we found one little fellow who was there with a broken arm caused from some venture that only boys know about. This one though, happens not to grow wise from experiments, for this is the third time the same arm has been broken. The nurse says it hardly gets mended before it gets broken again.

A nice program, consisting of choruses, duets, a girls' quartette, and band music, was given in the large summer arbor in the afternoon for our benefit. Needless for me to say that I was interested more than words can express, and as the little girls' splendidly trained

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voices rang out in the quartettes of, first funny, comic songs, then the beautiful, soul-stirring hymns, "I Shall be Satisfied," and "It is Not all of Death to Die," many eyes were dim, and we all felt as one of the officers of the Burlington S. S. expressed in his words of appreciation, that it was not the splendid buildings, the beautifully kept grounds, the thriving farms after all—but the orphan child!

What if the storms do come, the hardships in these first years of our existence, the broken dishes, the torn shirts and dresses, the duties so hard to get done in the right way, the inconveniences from which we suffer now that will not be twenty years hence, so long as the principal aim is to lead the little feet in the right path—the soul to God.

At five o'clock we started home, and I, with many others, thought that the inspiration and instruction sought had indeed been found.

We thank Mrs. G. W. Suits, Wentworth, N. C., for 25 lbs. of sugar, also Miss Ella Andrews, Burlington, N. C., for 2½ lbs. of candy.

Lovingly,

Aunt Myrtle.

Cypress Chapel, Va., July 15, 1910.

Dear Uncle Jim:—

I guess you think I have forgotten you and the cousins, but I haven't. Sister and Brother are in Port Norfolk visiting Grammie and our little cousin, so that makes me quite lonely, as I am the only child at home now; they will write after they come back home. We had Children's Day at Cypress last fourth Sunday, and Curtis Parke Harrell had the greeting piece to say. He is a smart little fellow. Sister and I sang a piece by our little selves. People tell us we did very nice.

Enclosed you will find one dollar for which we have sold pictures of the Orphanage. We have had them a long time, but it's better late than never. Also five cents for myself. I will try not to wait so long next time. Your little niece,

Mary Ida Harrell.

Thanks for your help, Mary Ida. Your little cousins are quite a help in the support of our work.

Greensboro, N. C., July 20, 1910.

I come with my dime for July. I hope you and all the cousins are having a good time. We are going to have a picnic Friday, but I don't expect I can go. I wish you all could be here to go. I hope the rest will have a nice time. They are going to the Battle Ground. I guess I will stop for this time.

Your niece,

Nannie Benton.

Our little ones are promised a treat of this kind next month, Nannie. Hope they can go.

Dear Cousins:—

We little children are trying to keep our yards clean and porches, too, this hot weather, so that it will be cooler round our home. We have to pull up weeds too, and my, how fast they grow! Tyler Bolling is sick, but we hope he will soon be better. Viola's little bantam hen has four biddies. Mother says if Viola isn't careful she will kill them with kindness. They are so pretty we all want to handle them.

We had apple dumpling for dinner today and a stick of candy too. Of course we had some vegetables first, but they don't count when we get dumpling and candy. We send our dimes.

Lovingly,

Mary Lee Foster,

James L. Foster, Jr.

* * * * *

WANTED—500 NEW SUBSCRIBERS

By September 1st, 1910.

Our Special Offer.—That this may be easily and speedily accomplished and The Sun placed in 500 homes where it is not now going, and in order that we may be in a position to increase the size and otherwise improve the appearance of the paper, we are offering THE SUN to new subscribers for the remainder of the year 1910 for only 50 Cents.

How many friends of THE SUN will help us increase its circulation, and thus enable us to give the denomination a larger and better Church Organ?

* * * * *

FOR CHRISTIAN WOMANHOOD.

M. T. Morrill, Foreign Mission Secy.

Readers of The Christian Sun will be interested in the progress of the Utsunomiya Christian Girls' School, in Japan. Accompanying this article is a cut which will give some idea of the appearance of the building which now houses the School. You will observe that it was built partly in Japanese style and partly in American style. It had been the residence of a missionary family who quit the field and came home; and hence it was a good fortune for the School to secure it. Two additions have been made to the building to enlarge its capacity. At last report it sheltered about thirty people—twenty-eight young ladies and two or more teachers. The total number connected with school, teachers and all, is thirty-four, six of them being teachers. The Matron, Mrs. Katsura, used to be a trained nurse, and is very capable. She has contributed much toward the uniform good health of the members of the school. One teacher recently added to the teaching corps is a married lady with American training, splendidly qualified for her work. The full four years' course is now being taught, and the first class should graduate next April, which time is the beginning of the school year in Japan. One of the things which com-

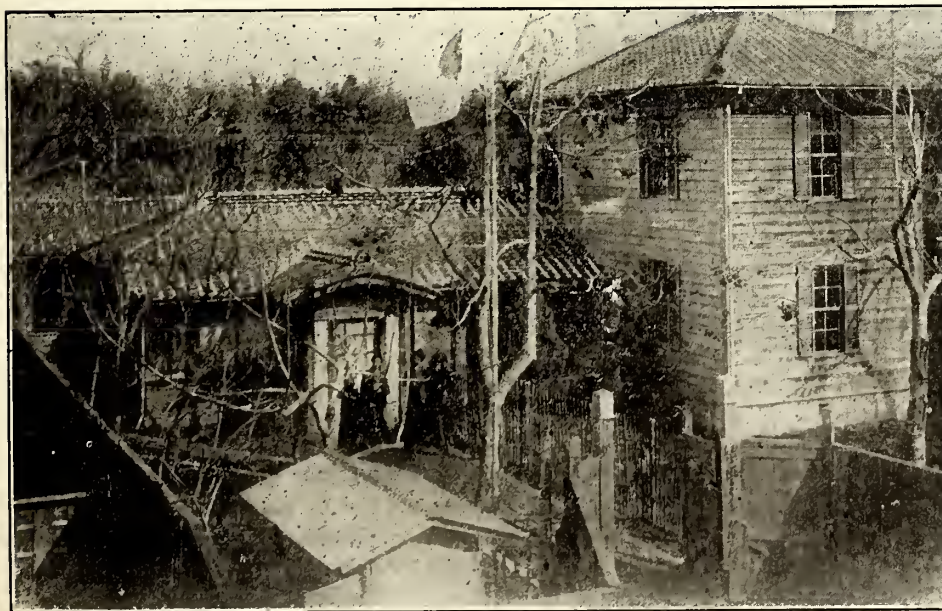
mends the school to Japanese parents is the training the young ladies receive in domestic science, oriental and occidental. By degrees the equipment of the school is being added to. Some of the things which are still needed Mrs. Fry calls attention to as follows.

"A thirty-dollar organ, a three-fifty set of croquet, more of the desk arm seats, at a dollar apiece, and more of the white enameled dishes we use (will not break, and are so cheap) are needed now. Also, some of the new girls will need support, at twenty-five a year, and others at twelve a year. The parents pay half of the tuition and board, in the latter case, none of these two items, but nearly all the other expenses, in the other case."

As the salaries of the teachers range from \$66 to \$150, and as most of the girls need partial support, and some of them almost full support, and as the whole course in school is being taught, entailing a considerable incidental and running expense, it will be readily seen that the Girls' School is now an item of large expense in our missionary work. At the last Mission Board meeting it was found impossible to give the School an appropriation out of the general funds, and it was stipulated that it should have all the money specially sent in for school purposes. One man has very largely contributed to the support so far; but now the money needed is so much, and the contributions this year have been so small that I am alarmed as to the future of the School. It is right that the whole brotherhood should know the conditions of the missionary work we are prosecuting, and I write this for their information.

If the quarters for the School were larger, and the equipment also, it would be possible to have quite a number more enrolled; for not all the applicants could be admitted last April, and some of them are on the waiting list, so to speak. The training given by the School is a very beneficent work, not only for the young ladies themselves, but for the rising generations in Japan. We should make it possible to continue the work unabated.

Dayton, Ohio.



YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,
Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE PREPARED TEACHER. II. What He Will Not Do.

We can understand a thing as often by telling what it is not as by telling what it is. Sometimes it pays to do both. This we shall do of the prepared teacher in the Sunday school. This time we give four things he will not do. Do you do them? Then stop, or write us why you do not. If we are wrong, we want to know it.

First, he will not be listless. He will not be "don't-care-y." If the teacher does not care whether the class meets or not, what can he expect of his pupils? If, when the class has met, he seems interested in something else more than in the lesson, would you expect the class to be run over with enthusiasm for it? Listlessness is the fore-runner of failure; the prepared teacher will not be, cannot be, listless. Don't-care-y-ness spells ineffectiveness and inefficiency; the prepared teacher exhibits neither of these.

Secondly, he will not be apologetic. If he does not know his lesson (but who ever knew a prepared teacher not to know his lesson? But if it should happen that he does not know his lesson), he will not begin by saying: "I fear you pupils know more about this lesson than I do. It would be more profitable, perhaps, for one of you to teach." What respect will his pupils have for such an excuse of a teacher? If you do not know the lesson, the pupils will find it out; don't suppose for a moment that it will escape their notice. The poorest apology in the world for an ill-prepared lesson is a verbal one,—such an apology is discounted 100 per cent. by every intelligent person. The best apology for such a lesson is a well-prepared lesson next time. It is rated at its face-value and is accepted by everybody. It is the only kind of an apology a consecrated teacher can ever afford to make.

Thirdly, he will not be excited. Some well-intentioned teachers mistake nervousness for enthusiasm, jerkiness for animation. They bustle about the room like a maid searching for lurking particles of dust. They dash off in this direction and that like fire-engines in

full career. They deal out religious instruction with the pyrotechnic display of Roman candles. They are Jack-in-the-box-y, as Amos R. Wells has rightly said. Such teachers need to understand that self-control, not nervousness, is the very core of genuine enthusiasm; that animation and jerkiness are as far apart as the poles; that fire-engines and Roman candles are not intended for Sunday school teachers; that Jack-in-the-box-y-ness and effective teaching are incompatible.

Fourthly he will not mess. Did you ever see a teacher mess with a Sunday school class? Well, I have, and I have been guilty of it myself. This is how it is done. The teacher says: "The class will please come to order and open their quarterlies on page 16. John, what is the title of our lesson? Mary, from what part of the sacred Word does it come? (Mary could not find it in ten minutes in the sacred Word, alas! for the sacred Word.) Tom, what topical outline does our editor give us? John, will you answer this question? (The teacher reads the first question printed in the quarterly, and John gets the answer from the first verse of the lesson; after a pause the teacher having read the verse over to see if John has answered right, says "Correct" and reads the next.)" So the lesson proceeds. This is **messing**. We have had too much of it in our Sunday schools; that they survived at all is positive proof that they are divine and divinely sanctioned. A teacher who messes does not know the alphabet of teaching, which begins after this fashion: A. B. C., All Books Closed. The prepared teacher will not open his quarterly on class nor allow his pupils to open theirs. He will teach; he will not **mess**.

Christian Endeavor and the Prize Fight.

The Christian Endeavor Society is leading a manly fight against the exhibition of moving pictures of the recent disgraceful prize-fight. Thanks to the energy and courage with which this contest has been waged, it seems that the pictures will not be exhibited in many places. We print herewith Secretary William Shaw's manly, heroic letter in this campaign, which he addressed the editor as the N. C. State President of Christian Endeavor. We urge our Christian Endeavorers to do their utmost in

the furtherance of this campaign. The letter reads as follows:—

"Monday, July 4, our Independence Day, was dishonored and America was disgraced by one of the most brutal prize-fights between a white man and a colored man in the history of the ring.

"The moral sense of the nation was so outraged by the advance announcements of the fight that Governor Gillett of California by proclamation drove it out of San Francisco.

"It found a refuge in Reno, Nev., to the everlasting disgrace of that city and State.

"It is planned now to flood every city and town in the country with moving-picture exhibitions of this brutal contest. Millions of women and children who patronize these moving-picture shows will be made to share in this degrading spectacle. The demoralizing influence of the fight itself, with its two human brutes struggling for the mastery, and the few thousand spectators of the same class looking on, was as nothing to the evil that will be wrought by the realistic moving-picture shows.

"The time has come for the Christian and moral forces of the country to rise up and demand the suppression of these moving-pictures.

"The city and town authorities have the power to forbid the exhibition of immoral or degrading pictures under penalty of revoking the license. No additional laws are required.

"All that is needed is an aroused public sentiment that will demand immediate action on the part of the authorities before the floodgates are opened.

"The Michigan and Wisconsin State Christian Endeavor conventions passed resolutions and appointed committees to push the campaign in every community. Other States are falling into line. Will you volunteer? Call a meeting at once of the pastors and leading citizens of your community. Appoint a committee to wait upon the proper authorities and demand the prohibition of the pictures. Have resolutions passed in your societies of Christian Endeavor and churches. Make protests through the newspapers. Arouse public sentiment in every legitimate way, and get it to express itself.

"Let's give the prize-fight its final knock-out blow by destroying this money-making feature of it.

"Don't delay a day. The pictures are already on in some cities. In a few

days they will flood the country, and be on the way to other lands. Start the fight now, and press it to a successful finish.

"President Taft and the governors of all our States have been asked to use their influence to secure the suppression of the pictures.

"Christian Endeavorers in Canada, Great Britain, Europe, and Australia are urged to take up the fight and secure action that will outlaw the pictures in those countries.

"Race riots and murder have already followed in the wake of the announcement of the result of the fight. These will be greatly increased by the moving-picture shows. Let everybody everywhere join in this effort to suppress these pictures and so limit the demoralizing and degrading results of the fight.

"The District of Columbia and Baltimore, Md., head the honor-roll, having prohibited the exhibition of the pictures.

"Send me reports of the result of the campaign in your city or town.

"Yours for the fight,

"Wm. Shaw,

"General Secretary of the United Society of Christian Endeavor.

"Tremont Temple, Boston, Mass."

C. E. TOPIC FOR JULY 31—A FEW SUGGESTIONS.

Missionary Items: Ps. 44:1-4;
Acts 28:23-29.

Let the Missionary Committee lead. Let them take especial care that every member gets some interesting item of missionary news for meeting. This is particularly easy now, since all the papers, Church and secular, are full of the World's Missionary Conference recently held in Edinburgh, Scotland, and the influence of the Laymen's Missionary Movement Campaign is still alive among us. Have these items given spicily at the determined place in the meeting. It will add variety and ginger. Let not news items from our own missionaries be neglected in this matter.

The Scripture.—Appoint two readers—one for each passage, allowing each three minutes of comment on his passage.

The Leader.—The leader would do well to show the influence C. E. has had on missions. One of the speakers at the Edinburgh Conference declared that it had one more than all other forces combined to create, foster, and spread the missionary sentiment now bursting on the Christian world in all its glory. The leaders in the Laymen's Missionary Movement were trained in C. E. Societies. The Society has always been a Missionary Society, and how can it be otherwise and be Christian? Our mis-

sionaries are the torch-bearers of the great Commission. Our Christian Endeavorers ought to make the torches. Many of them ought to become missionaries.

Scripture References and Question Spurs.—These will be omitted this week, their place to be taken by the missionary items to be collected and reported by the members individually, their reports to be their participation for the meeting.

Assigned Work.—Have essays, one or two, on such themes as: Medical Missions, Educational Missions, Evangelistic Missions, Our Own Mission Fields, Our Own Missionaries, Suggested Missionary Methods for our Society.

For Next Week: Our Best Friend.

M., Aug. 1,—True Friendship, Deut. 13:6; Prov. 17:17; 18:24.

T., Aug. 2,—Two Friends, 1 Sam. 18:1-5; Prov. 27:9-19.

W., Aug. 3,—The Sinner's Friend, Luke 7:31-43.

T., Aug. 4,—A Friend in Need, John 11:1-3, 36-44.

F., Aug. 5,—A Sympathetic Friend, Heb. 2:14-18; 4:14-16.

S., Aug. 6,—A Friend at Court, Zech. 3:1-7.

Sun., Aug. 7, Topic—Christ Our Friend, John 15:9-16. (Consecration Meeting.)

Suggested Program.

1. A chain of special prayers for our Missionaries.
2. Several spirited missionary songs.
3. The Scripture and comment.
4. Prayer by the president.
5. Leader's remarks.
6. Reports of interesting missionary items, by the individual members, given as their voluntary participation, interspersed with stanzas of missionary hymns.
7. Special music.
8. Assigned work.
9. Pastor's five minutes.
10. Song. Offering, Aaronic Benediction.

THE LAYMEN'S MOVEMENT NEXT YEAR.

By J. Campbell White.

Next year's plans have been under most careful consideration by the leaders of the Laymen's Missionary Movement. They will include three main features.

1. Conservation of the interest already aroused.
2. Conventions in a limited number of large cities.
3. County Conventions.

It is planned that each of the 75 cities where Conventions were held this year, will be visited as early as practicable next Fall, for a careful study with the

local leaders of the best plans for deepening and extending the Missionary spirit in all the churches. These will not be popular public meetings, but in the nature of Leaders' Conferences. They will be open to all members of Men's Missionary Committees, including all pastors. Probably two afternoon and evenings will be spent at each center. At least one extra session will be held with the men at each center who are qualified and willing to assist in holding County Conventions. It is easy to hold such Conventions without accomplishing much permanent good through them, unless the men who conduct them have studied with a good deal of care the best methods of handling them. But by holding these special Conferences for potential Convention leaders, it is expected that the number of men competent to handle County Conventions successfully, will be increased very rapidly. A second method of conserving and extending the interest at the 75 main convention centers, will be an Anniversary Dinner, when the methods and results of the past year's work will be reviewed, and a policy of further work will be adopted. In addition to making a careful study of the AMOUNTS CONTRIBUTED by the various churches, next year's plans will include an equally careful study of the NUMBER OF CONTRIBUTORS.

The second main feature of next year's plans will be the holding of Conventions in a limited number of large cities, which were not included in this year's schedule. But only so many of these will be undertaken as can be followed up thoroughly. The pace was so rapid this last year that it was impossible to give Convention cities the help they really needed. While the whole plan of the National Campaign seemed to require crowding the Conventions up against each other, without a day's intermission in most cases, this will not be necessary hereafter. Time will be taken to do a more complete work and render more absolutely certain, the permanent influence of the Convention in all the organized Church life of the city. Invitations have already been received from many cities for Conventions next Winter. These will all be given careful consideration, and as many such invitations will be accepted as the Movement feels able to make thoroughly successful.

The third feature of the policy next year is to hold County Conventions in just as many counties as leaders can be found or developed to take charge of. As it will take time to find and prepare these leaders for this important work, the most of these County Conventions will not be held until the season is some-

what advanced. And most of them cannot be held until after the Christmas holidays. It will be a distinct mistake for the leaders in any county to push ahead with their arrangement for a Convention until they can be quite sure that it can be handled strongly. This will involve far more than several good missionary addresses. It is comparatively easy to secure these. But no Convention should be attempted without the presence of at least one man who knows METHODS and is able to impart his knowledge to the Convention. Inspiration is good, but without proper instruction in the Methods of Missionary Education and Finance, no great permanent work can be expected. This caution is vitally important.

These County Conventions will be under the supervision of the Secretaries of the Laymen's Missionary Movement, to be located at New York, Boston, Richmond, Va., Pittsburgh, Kansas City, and San Francisco, by the opening of the fall season. In the meantime all correspondence should be directed to the office, No. 1 Madison Ave., in New York. A special pamphlet dealing in detail with the County Cooperating Committee and its work has been prepared and may be secured, free of charge, by applying to headquarters.

MARRIED.

Holland-Persons.

At the bride's father's Deacon J. S. Persons, Windsor, Va., June 29th, 1910, Mr. Losey Emmett Holland, of Norfolk, Va., and Miss Ethel Pauline Persons, the youngest daughter of Mr. and Mrs. J. S. Persons. May their lives be long and happy together. H. H. B.

DIED.

Pearce.

Near Zuni, Isle of Wight Co., Va. July 14th, 1910, Andrew Jackson, the only child of Mr. and Mrs. A. J. Pearce, age three months and four days. Every thing was done possible for the little one. All loved and prayed for the little baby, he being the only child, but Jesus loved him best and said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

The funeral service was conducted at Antioch Christian Church by the pastor, and his remains were laid to rest in the church cemetery.

The dear parents have the sympathy and prayers of their many friends. The Lord bless and comfort them with the sweet thought of meeting him by and by in Heaven. H. H. B.

THE NEWLY REVISED CHRISTIAN HYMNARY.

Careful comparison with other similar publications supports the assertion that the **New Christian Hymnary** is the best book of the kind for church service use. It contains 382 pages of music. Large, clear print; thirty-five selections for responsive reading; subjects of readings; order of service; index of Scripture passages, etc. It is substantially bound in buckram cloth.

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Drake.

William Drake, aged 88 years, died June 7, 1910, at his home near Franklin. He had been a consistent member of the Friends' Church for more than fifty years. He was true to his friends, and was never heard to say unkind words about any one. In the absence of the pastor the funeral services were conducted by the writer from the home. We extend our sympathy to the aged companion and the children, and pray that they may be comforted by our Father in heaven. C. H. Rowland.

Cobb.

Miss Mary Francis Cobb died June 6, 1910, aged 69 years. She had been a great sufferer for many months before death came. In early life she united with Bethany Christian Church, and remained a consistent member until a few months ago, when she transferred her membership to the Franklin Christian Church.

She was faithful in all the relations of life, and believed that it was better to minister than to be ministered to. The funeral services were conducted from the home by the pastor, and the body was laid away in the family burying ground two miles from Franklin. We extend our sincerest sympathy to the two brothers and two sisters. May our heavenly Father comfort and keep them.

C. H. Rowland.

Way.

Rev. Samuel H. Way departed this life May 20th, 1910, at the home of his son, Rev. H. F. Way, at the age of 80 years, one month, and 12 days. He married Miss Sarah Brown, sister of the late Rev. W. R. Brown. Their married life lasted 55 years, 6 months, and 5 days. A large family of children was born unto them. He leaves a devoted companion, sorrowing children, a large circle of friends and

acquaintances. In early life he professed the Christian religion, and united with the Christian Church at Pleasant Hill, in Alamance County.

After his marriage he moved to this county (Randolph) and became a member of the Christian Church at Union Grove, and remained a member of that church till the good Master called him to join the Church triumphant. For 64 long years he was blessed of God to live and adorn the profession he had made by a faithful, consistent Christian life.

Brother Way was devoted to the Christian Church. He was always willing and ready to do all that he could for the good of souls, to advance the Redeemer's Kingdom in the world.

He always took great delight in going to the house of worship. He was earnest and zealous in his efforts to preach the Word. For the last few years he had been in feeble health and was unable to attend the sanctuary at all times. In his last sickness he suffered much, but bore it patiently. His death was triumphant and peaceful.

His last words were that he had surrendered all to God, and Jesus was coming to relieve him. Bless the Lord! O bless the Lord forever! he repeated.

How fit are the words, "Blessed are the dead which die in the Lord." Rev. 14:13.

"Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

I would say to the bereaved ones, Be faithful unto death and the crown of life will be sure. H. A. Albright.

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

EXCURSION VIA SOUTHERN RAILWAY TO ASHEVILLE, N. C.,

July 26th, 1910.

This will be the best time of the season to visit the

"LAND OF THE SKY"

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Rates and Schedules as Follows:—

Leave Goldsboro	6:45 A. M.		\$5.00
Selma	7:33 A. M.		5.00
Raleigh	8:35 A. M.		4.75
Durham	9:50 A. M.		4.75
Elon Coll.	11:20 A. M.		4.75

Rates and schedules in same proportion from other points.

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Raleigh, N. C.

—The editor was at Berea, Nansemond, in Sunday school last Sunday. There were fifty pupils and ten teachers and officers present. The collection was

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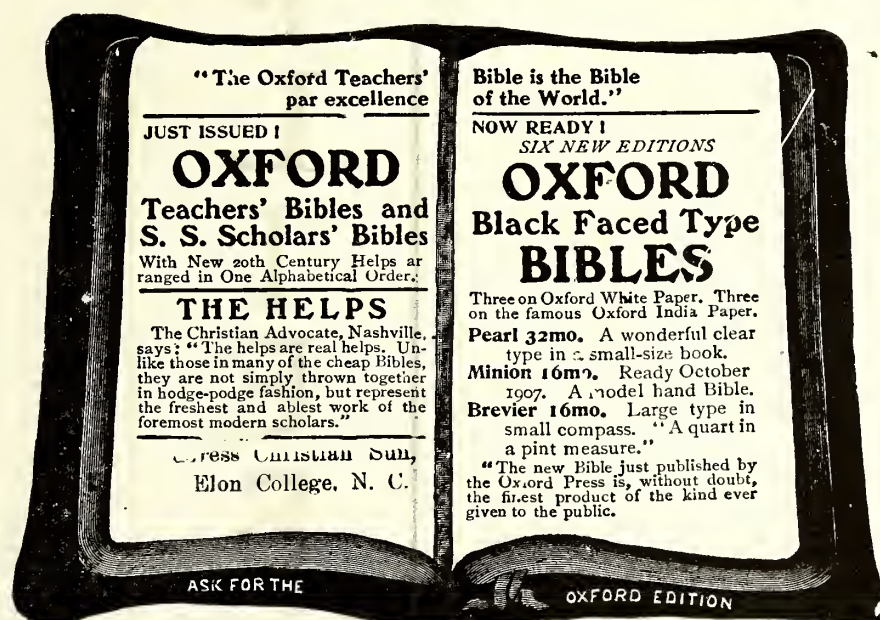
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THE CHRISTIAN SUN, Elon College, N. C.

\$4.20, and this was not unusual. That was an average of seven cents per member present. Not great, but a great deal greater than most. "Train up a child to give a penny, and when he is old he will not depart from it," has been taught to many a child in Sunday school, judging from the great number now old who have never departed. The idea of a grown man with ten dollars in his pocket giving a penny at Sunday school! The Berea people are training their children to better things, and to depart from the penny giving as soon as their years and elders can teach and show them the

better way. It takes schools like this to deliver us from the evil of penny contributions.

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people, but if we could see deeper into the inwardness of the world and life, we would not despise anything but sin. An eminent Scotch preacher says, "God's way is in the very thing we dread. We are apt to cry that God hath forgotten us when the experience that we loathe arises. We all love health and all dread sickness. We all love success and all dread disappointment. We all love the glow and energy of life and all dread the stillness of death and the cold grave." But the way of the Lord of heaven is in the things we dread as well as in the things we love.—N. Y. Advocate,